IRFĀNĪ EPISTEMOLOGY AND INDONESIAN ISLAM FROM JABIRI'S FRAGMENTATION TO NEO-SADRA'S INTEGRATION:
An Islamic Philosophical Approach

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Abstract: This research departs from the conflict between Jabiri's fragmented geo-epistemology and his antipathy towards *'irfānī* epistemology, *vis a vis* the character and style of Indonesian Islamic reasoning. The strong influence of Jabiri's thoughts in this country makes it important to answer the question of the development of the discourse on the criticism of Arab Islamic reasoning, how Indonesian figures absorb his thoughts, and how to develop them in the future. Using the qualitative method and an Islamic philosophical approach, this research comes to the following conclusions: first, Jabiri's fragmented geo-epistemology is not consistent with its initial holistic vision, is stuck in a selective attitude, fails to appreciate Eastern Islamic culture, and rests on assumptions of rationality that lack depth. Second, Jabiri's influence in Indonesian Islamic discourse has not made local figures adhere to a fragmented epistemology, nor have they become antipathetic towards *'irfānī* reasoning. Third, the development of integrative epistemology and 'irfānī epistemology in Indonesian Islamic reasoning can be enriched with a foothold on Neo-Sadra philosophical models. All data in this study were collected using library research methods.

Keywords: Irfani Epistemology, Islamic Philosophy, Jabiri, Neo-Sadra Indonesian Islam.

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Introduction

CAROOL KERSTEN considers Mohammed Abed Jabiri (coming up next as Jabiri) as the most influential Arab thinker on the discourse of Islamic reasoning in Indonesia in the post-traditionalism era [1]. This Arab philosopher, who is well known for his classification of *burhānī*, *bayānī*, and *'irfānī* reasoning [2], has elicited severe academic responses from other Arab philosophers, such as George Tarabichi[3], Ali Harb[4], Hasan Hanafi[5], and his colleague at Muhammad V university: Taha Abdurrahman[6]. George Tarabichi even dedicated fifteen years of his life to critically responding to Jabiri's project of Critique of Arab Reason (*Naqd al-'Aql al-'Arabī*), which he called the Critique of Critique of Arab Reason (*Naqd Naqd al-'Aql al-'Arabī*).[7] Zaid Eyadat, et.al. have also collected contemporary studies on Jabiri in the context of Islam, the state, modernity, and the future of the Arab world. This collection of studies has touched the core of Jabiri's thought-although not entirely, and the map of the development of his responses up to

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[1] Carool Kersten, "Islamic Post-Traditionalism: Postcolonial and Postmodern Religious Discourse in Indonesia," *Sophia* 54, no. 4 (August 2014): 473–489.

[2] Mohammed Abed Jabiri, *Naqd Al-'Aql al-'Arabī (1): Takwīn al-'Aql al-'Arabī* (Beirut: Markaz Dirasat al-Wahdah al-'Arabiyyah, 2009); Mohammed Abed Jabiri, *Naqd Al-'Aql al-'Arabī (2): Bunyat al-'Aql al-'Arabī* (Beirut: Markaz Dirasat al-Wahdah al-'Arabiyyah, 2009); Mohammed Abed Jabiri, *Naqd Al-'Aql al-'Arabī (3): Al-'Aql al-Siyāsī al-'Arabī* (Beirut: Markaz Dirasat al-Wahdah al-'Arabiyyah, 2000); Mohammed Abed Jabiri, *Naqd Al-'Aql al-'Arabī (4): Al-'Aql al-Akhlāqī al-'Arabī* (Beirut: Markaz Dirasat al-Wahdah al-'Arabiyyah, 2001).

[3] George Tarabichi, *Naqd Naqd Al-'Aql al-'Arabī (1): Ishkāliyāt al-'Aql al-'Arabī* (Beirut: Dar al-Saqi, 1998); George Tarabichi, *Naqd Naqd Al-'Aql al-'Arabī (2): Waḥdat al-'Aql al-'Arabī al-Islāmī* (Beirut: Dar al-Saqi, 2002); George Tarabichi, *Naqd Naqd Al-'Aql al-'Arabī (3): Naẓariyat al-'Aql* (Beirut: Dar al-Saqi, 1996); George Tarabichi, *Naqd Naqd Al-'Aql al-'Arabī (4): Al-'Aql al-Mustaqīl Fī al-Islām* (Beirut: Dar al-Saqi, 2004).

[4] Ali Harb, *Naqd Al-Naṣṣ* (Beirut: al-Markaz al-Thaqafi al-'Arabi, 2005).

[5] Hasan Hanafi and Mohammed Abed Jabiri, *Hiwār Al-Mashriq Wa al-Maghrib* (Beirut: al-Mu'assasah al-'Arabiyyah li al-Dirasat wa al-Nashr, 1990).

[6] Taha Abdurrahman, *Al-'Amal al-Dīnī Wa Tajdīd al-'Aql* (Beirut: al-Markaz al-Thaqafi al-'Arabi, 1997); Taha Abdurrahman, *Tajdīd Al-Manhaj Wa Taqwīm al-Turāth* (Beirut: al-Markaz al-Thaqafi al-'Arabi, n.d.).

[7] Zaid Eyadat, Francesca M. Corrao, and Mohammed Hashas, eds., *Islam, State, and Modernity: Mohammed Abed al-Jabri and the Future of the Arab World* (New York: Palgrave Macmillan, 2018).

the present. In a more recent study,[8] specifically highlights the role of Sufism in modernity by comparing the thoughts of Jabiri—who holds an antipathetic stance towards Sufism, and Taha Abdurrahman—a philosopher who supports and practices Sufism. The latter's name has caught researchers' eyes in the discourse concerning the development of tradition and modernism in the Islamic world, such as Wael B. Hallaq[9] who delved into the reformation of modernity according to Taha Abdurrahman's thought. One of Taha Abdurrahman's most important points is his critique of Jabiri's rationality and fragmented approach and his defense of the significance of Sufism in Islamic rationality.

Recent studies on Jabiri in Indonesia—such as the works of Isa Anshori, among others,[10] have focused more on the classification of Islamic epistemology into *burhānī*, *bayānī*, and *'irfānī* and some of its applications. Scarcely, any studies critically dissect Jabiri's views on this classification as a geo-epistemological classification, his fragmented approach, and his antipathetic stance towards *'irfānī* reasoning. An exception to this is a book written by Muhammad Amin Abdullah[11] on methods of Islamic studies characterized as multidisciplinary, interdisciplinary, and

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[8] Mohamed Wajdi Ben Hammed, "(Dis)Enchanting Modernity: Sufism and Its Temporality in the Thought of Mohammed Abed al-Jabri and Taha Abdurrahman," *The Journal of North African Studies* 26, no. 3 (May 4, 2021): 552–571.

[9] Wael B. Hallaq, *Reforming Modernity: Ethics and The New Human in The Philosophy of Abdurrahman Taha* (New York: Columbia University Press, 2019).

[10] Isa Anshori, "Kritik Epistemologi Islam Dalam Islamologi Terapan," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 5, no. 1 (June 5, 2015): 107–138; Fawaizul Umam, "Revitalisasi Paradigma Kefilsafatan Dalam Tradisi Akademik Perguruan Tinggi Keagamaan Islam," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 5, no. 2 (December 7, 2015): 404–430; Zulfata Zulfata, "Gagasan Formasi Nalar Arab Ābid Al-Jābirī Dan Signifikansinya Untuk Rekonstruksi Nalar Aceh," *Jurnal Ilmiah Islam Futura* 15, no. 2 (February 1, 2016): 320–331; Muhammadun Muhammadun, "Kritik Nalar Al-Jabiri ; Bayani, Irfani Dan Burhani Dalam Membangun Islamic Studies Integrasi-Interkoneksi," *Eduprof : Islamic Education Journal* 1, no. 2 (September 22, 2019): 133–164; Mohamad Anas, "Exposing The Nature of Arab Islamic Reasoning and Its Influence Toward Indonesia (Experiment of the Approach of M. Abed al-Jabiri's Post Structuralism)," *Analisa: Journal of Social Science and Religion* 4, no. 01 (August 1, 2019): 39–58.

[11] M. Amin Abdullah, *Multidisiplin, Interdisiplin, Dan Transdisiplin: Metode Studi Agama Dan Studi Islam Di Era Kontemporer* (Yogyakarta: IB Pustaka, 2022).

transdisciplinary. Critical studies of this nature are important considering Jabiri's strong influence on the discourse of Islamic reasoning in Indonesia. Furthermore, the trend of science integration in this country and its strong *'irfānī* dimension in the culture further reinforces the importance of such studies.

This study proposes an explanation of three issues. *First*, fragmentation of science in Jabiri's thought, his antipathetic stance towards *irfānī* reasoning, and various critical responses. *Second*, Indonesian Islamic reasoning that is integrative and *'irfānī*. *Third*, integrative and *'irfānī* reasoning based on Neo-Sadra philosophy. The hope is that these explanations can lead us to move forward in developing Islamic studies that are integrative, critical, inclusive, creative, and aligned with the character of Indonesian culture, while still building upon the contributions of previous thinkers, such as Jabiri and Neo-Sadra.

This study employs an Islamic philosophical framework. The philosophical framework encompasses a multitude of philosophical paradigms, including post-positivism, constructivism, critical theory, feminist theory, and queer theory, which are utilized within qualitative research methodologies.[12] From a methodological perspective, this study aligns with the propositions of Spencer et al., who advocate for an open-minded engagement with diverse philosophical schools of philosophy.[13] Moreover, the methodological approach of this study is congruent with the perspectives of Imam et al., who promote the incorporation of Islamic philosophy as a viable methodological choice, particularly in the context of research conducted within Islamic cultural settings.[14] The selected school of Islamic philosophy for this investigation is Neo-Sadra due to its pertinence to the discourse on the integration versus fragmentation of

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[12] Renée Spencer, Julia M. Pryce, and Jill Walsh, "Philosophical Approaches to Qualitative Research," in *The Oxford Handbook of Qualitative Research*, ed. Patricia Leavy (Oxford: Oxford University Press, 2020), 113–142.

[13] Spencer, Pryce, and Walsh, "Philosophical Approaches to Qualitative Research," 134–137.

[14] Muhammad Asim Imam et al., "Contextualizing Research Approaches: The Role of Western and Islamic Philosophies in Shaping Methodology and Knowledge Creation," *Al-Irfan* 8, no. 16 (December 30, 2023): 69–90.

knowledge and its relevance to the concept of *'irfānī* epistemology.[15] This study exclusively employs the literature review methodology for data collection methods.

The Problem of 'Irfānī Reasoning and the Fragmentation of Science

Jabiri exhibits an antipathetic stance towards *'irfānī* reasoning. This antipathy can be summarized as follows: Jabiri distinguished between *'irfān* (gnosis) as an individual attitude and *'irfāniyyah* (Gnosticism) as a school of thought, philosophy, or religious movement [16]. According to him, the essence of *irfān* as an attitude is an escape from the world perceived and felt as restrictive, alienating, limiting, evil, impure, miserable, etc. —basically, an escape from the world full of ugliness. From this point of view, an *'ārif* seeks to liberate himself from this tainted, limited, and evil world and transition to another world considered higher, transcending space and time and regarded as actual life. This self-liberation is achieved through specific stages and the rejection of various forms that were previously attached to him in the lower world, ultimately leading him to the direct revelation of the ultimate reality [17]. Jabiri then traces the origins of the *irfānī* attitude and comes to the following conclusions: 1. The view of the fall of the soul comes from ancient Babylonian mythology; 2. The view of the importance of freeing oneself from the sensible and material world is from ancient Iran; 3. The underlying social factor is a condition that gives rise to a sense of alienation, which, according to him, is also what historically underpinned the movement of Christianity and Neo-Platonism in the second century AD [18]. When summarizing various aspects of the *'irfānī* position, Jābirī states, "the *'irfānī* position is consistently a position of escape from the

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[15] Arqom Kuswanjono, "Argumen Filosofis Integrasi Ilmu dan Agama Perspektif Pemikiran Mullâ Sadrâ," *Jurnal Filsafat* 17, no. 3 (March 17, 2017): 324–349; Cipta Bakti Gama, "Studi Kritis Terhadap Teori Identitas Pikiran-Otak Mario Bunge: Perspektif Neo-Sadrian," *Kanz Philosophia : A Journal for Islamic Philosophy and Mysticism* 4, no. 2 (February 23, 2014): 139.

[16] Jabiri, *Naqd Al-'Aql al-'Arabī (2): Bunyat al-'Aql al-'Arabī*, 254–255.

[17] Jabiri, *Naqd Al-'Aql al-'Arabī (2): Bunyat al-'Aql al-'Arabī*, 256.

[18] Jabiri, *Naqd Al-'Aql al-'Arabī (2): Bunyat al-'Aql al-'Arabī*, 258–259.

real world toward the world of the 'free soul,' a response to the increasing pressures of the real world on an individual who does not know how to transcend their limitations and turns his problems into collective problems" [19].

Due to this antipathetic stance, Jabiri is not interested in integrating *'irfānī* reasoning with *burhānī* reasoning. In other words, he is epistemologically fragmented. He disagrees with the fragmented approach (*tajzi'ī*) and attempts to propose a holistic approach (*takāmulī*) in his studies. However, aside from his failure to adopt a holistic approach—as will be explained—the term fragmentation in the two contexts above carries different meanings. In the first context, fragmentation is related to various epistemologies and is contrasted with integration, while in the second context, fragmentation is related to the structure of scientific discourse and is contrasted with a holistic approach. Both meanings of fragmentation will be employed in our discussion throughout this article.

The root of Jabiri's fragmented stance—in the second sense, is his view on the variety of Islamic reasoning as a geo-epistemological category. According to George Tarabici[20] Jabiri considers geography and nationality to be epistemological categories. From this standpoint, he establishes three categories of epistemological systems: a linguistic epistemological system originating from the Arab world, a gnostic epistemological system originating from Persia, and a rational epistemological system originating from Greece. George Tarabichi criticizes this genealogy. Apart from that, another problem, as highlighted by Ali Harb, is Jabiri's partiality (*naz'ah ishthifā'iyyah*) towards Western Islam, the Arab world, and *burhānī* reasoning. On the one hand, Jabiri believes that rational reasoning is *burhānī* reasoning. On the other hand, he also views that *burhānī* reasoning is inherent to the identity of the Arabs and Muslims in the Western region. He then attributes adverse and detrimental epistemological elements towards the Eastern and non-Arab nations, especially Persia,

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[19] Jabiri, *Naqd Al-'Aql al-'Arabī (2): Bunyat al-'Aql al-'Arabī*, 259.

[20] Tarabichi, *Naqd Naqd Al-'Aql al-'Arabī (4): Al-'Aql al-Mustaqīl Fī al-Islām*, 11–12.

claiming this region to be the source of irrational culture [21]. According to Ali Harb[22], such an attitude is akin to the stance of Islamists, who attribute all the challenges faced by the Muslim community to factors external to Islam, particularly the West. All of this prompts us to question why Islamic culture in the Eastern region is not appreciated. Is not Islam meant to encompass both Arab and non-Arab, Western and Eastern?

Hasan Hanafi also implicitly criticizes this partiality. In the eighties, he had a direct dialog with Jabiri, the results of which were compiled into a book titled *Hiwār al-Mashriq wa al-Maghrib* (Dialogue of the East and the West)[23]. The book that emerged from this dialogue begins with a narrative by Hasan Hanafi titled "*Ba'īdan 'a Manṭiq "al-Firqah al-Nājiyah"* (Far from the logic of the saved group) [24]. In this context, the term *firqah nājiyah* (saved group) is taken from a hadith about dividing the Muslim community into seventy-three groups, with only one group being saved. This hadith is often cited by groups within the Muslim community that preach the belief that they are the only saved group while other groups are misguided. This style of preaching has created unhealthy and disharmonious relationships between different groups in Islam. In Hasan Hanafi's context, the title *Far from the Logic of Firqah Najiyah* shows Jabiri's partiality to Western and Arab Islam. In other words, Jabiri should have recognized that there is also an element of salvation within the diverse cultures of Muslim communities in the Eastern regions.

In line with this, Ali Harb points out one of the negative implications of Jabiri's partiality mentioned earlier, which is his failure to acknowledge both rational and irrational aspects within *'irfānī* reasoning[25]. If Jabiri could see that behind *bayānī* reasoning, which might not appear as rational as *burhānī*, there is its form of rationality, then why did he fail to perceive a similar aspect within *irfānī* reasoning?

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[21] Harb, *Naqd Al-Naṣṣ*, 118–119.

[22] Harb, *Naqd Al-Naṣṣ*, 119.

[23] Hanafi and Jabiri, *Hiwār Al-Mashriq Wa al-Maghrib*.

[24] Hanafi and Jabiri, *Hiwār Al-Mashriq Wa al-Maghrib*, 7–14.

[25] Harb, *Naqd Al-Naṣṣ*, 120.

Taha Abdurrahman presents a more profound criticism of the concept of reason and rationality used by Jabiri. According to him, the fragmented approach used by Jabiri is based on the concept of abstract reason (*'aql mujarrad*) and rationality taken from other cultures (*'aqlāniyyah manqūlah*) [26]. Taha Abdurrahman has specifically outlined various concepts of reason, suggesting that there are three types: abstract reason (*'aql mujarrad*), guided reason (*'aql musaddad*), and supported reason (*'aql mu'ayyad*) [27]. The classification of these types of reason is based on the integration between the function of reason and action, including its implications for the form of knowledge it produces. Abstract reason does not integrate with specific actions related to the known object, while guided reason and supported reason integrate with specific actions. The difference lies in action that integrates with reason: exoteric in the case of guided reason and esoteric in the case of supported reason. The implications of knowledge generated by abstract reason are limited to abstract objects, while guided reason brings an individual closer to the experience and benefits or harms of a particular object. Moreover, supported reason unveils the sense of being something, as termed in Sufi language: *dhawq*.

Unlike Jabiri, who considers *'irfānī* reasoning as an excluded and irrational form of reason (*'aql mustaqīl*), which is incompatible with the progress of civilization, Taha 'Abdurrahman views the path of Sufis as demonstrating the perfection of supported reason[28]. He also specifically illustrates how this perfection manifests in the field of ethics, a field which he believes to be a significant problem in Western civilization [29]. In other words, for Taha Abdurrahman, *'irfānī* reasoning is a form of rational perfection and fundamental solution for the progress of good civilization.

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[26] Abdurrahman, *Tajdīd Al-Manhaj Wa Taqwīm al-Turāth*, 24–25.

[27] Abdurrahman, *Al-'Amal al-Dīnī Wa Tajdīd al-'Aql*.

[28] Abdurrahman, *Al-'Amal al-Dīnī Wa Tajdīd al-'Aql*, 157–220.

[29] Abdurrahman, *Al-'Amal al-Dīnī Wa Tajdīd al-'Aql*, 184–220; Taha Abdurrahman, *Su'āl al-Akhlāq: Musāhamah Fī al-Naqd al-Akhlāqī Li al-Hadāthah al-Gharbiyyah* (Beirut: al-Markaz al-Thaqafi al-'Arabi, 2000).

Furthermore, Taha Abdurrahman also launched a critical response regarding the fragmentation of approaches used in assessing tradition (*turāth*). Jabiri in *Nahnu wa al-Turāth* (We and Tradition) emphasizes the importance of a holistic approach in assessing tradition. He said:

Unfortunately, our study of Arab tradition is still subject to a fragmented, disconnected, and unscientific view. We still perceive fields such as jurisprudence, theology, philosophy, grammar, morality, hadith, exegesis, and history as distinct and separate disciplines, isolated from each other. It is as if we are in front of cabinets filled with traditions, each compartment locked and separated, none open unless the others are closed. These cabinets hang in space, seemingly disconnected from reality, and we do not associate them with any form of relationship [30].

Nonetheless, according to Taha Abdurrahman[31], in practice, Jabiri has fallen into a fragmented approach—using the second meaning we discussed earlier. In other words, the fragmentation here refers to the separation of the content of tradition from the foundation that produces it or cutting out parts of the content of traditions and sorting them according to specific standards outside the foundation that produced it—the latter is also called *naz'ah tafāḍuliyah*. According to Taha Abdurrahman[32]A holistic approach to assessing traditions should consider the unity of the knowledge product, which becomes its content, with the foundations, such as methods, that produced it. Even if an assessment is made solely on the content, it should not be done selectively, as in the case of *naz'ah tafāḍuliyah*. In essence, for Taha Abdurrahman, Jabiri has fallen into a contradiction between the intention and the practice of his scientific project and has unfairly assessed the content of tradition through a selective process that conforms to foreign methodologies.

Despite all the critical responses above, Ali Harb[33] states:

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[30] Mohammed Abed Jabiri, *Naẖnu Wa Al-Turāth* (Beirut: al-Markaz al-Thaqafi al-'Arabi, 1993), 78.

[31] Abdurrahman, *Tajdīd Al-Manhaj Wa Taqwīm al-Turāth*, 23–24.

[32] Abdurrahman, *Tajdīd Al-Manhaj Wa Taqwīm al-Turāth*, 23–24.

[33] Harb, *Naqd Al-Naṣṣ*, 117.

The essential aspect regarding Jabiri is not the critical conclusions that he made, which we might agree or disagree with; personally, I often disagree with him. The crucial matter lies in the methodological framework he prepared and the productive work he undertook. The significance does not solely rest in the set of knowledge he generated but rather in his capacity to produce that knowledge. This means he can engage with the various scientific issues he faces and "play" with the different tools. This scientific capability makes Jabiri a capable researcher and a prominent critic.

Ali Harb's appreciation is critical. From such an appreciation, we advance further in the project of criticizing Islamic reason and its development. In Indonesia, the success and usefulness of this project depend on its alignment with the style inherent in its culture and contemporary development without adopting a closed and selective stance, as seen in Jabiri's geo-epistemology.

Indonesian Islamic Reasoning: 'Irfānī dan Integrative

If Jabiri's classification of geo-epistemology were to be applied to Indonesia, it would be easy to conclude that Indonesia falls into the Eastern category. Allen M. Sievers, an economist, calls Indonesia a mystical world [34]. Karl De Schweinitz Jr et.al.[35] In their study of the development of Islamic reasoning and its relation to the influence of Arab Islamic reasoning, they conclude that there are three stages of development. In all three stages of *'irfānī* reasoning is consistently present, while *burhānī* reasoning is less apparent. In other words, according to Jabiri's criteria, Indonesian Islamic reasoning is considered irrational and harmful to the advancement of civilization.

Although Jabiri's geo-epistemological standards are not inherently compatible with Indonesian Islamic reasoning, which is full of the elements of *'irfān*, his thoughts have proven to be highly

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[34] Karl De Schweinitz Jr et al., "The Mystical World of Indonesia: Culture and Economic Development in Conflict," *Journal of Economic Issues* (January 6, 2016), accessed February 10, 2023, https://www.tandfonline.com/doi/abs/10.1080/00213624.1976.11503367.

[35] Anas, "Exposing The Nature of Arab Islamic Reasoning and Its Influence Toward Indonesia (Experiment of the Approach of M. Abed al-Jabiri's Post Structuralism)."

influential within the discourse of Islam in this country. According to Carool Kersten[36]Jabiri has been the most influential Arab intellectual in Islamic discourse in Indonesia over the past few decades.

In this regard, Carool Kersten highlights two Indonesian figures: Ahmad Baso and Muhammad Amin Abdullah. Both are affiliated with the country's two most prominent Islamic organizations: NU (Nahdhatul Ulama) for Ahmad Baso and Muhammadiyah for Muhammad Amin Abdullah. Of these two figures, the first is highlighted as following in Jabiri's footsteps and emphasizing critical dialogue between Islamic, local, and Western traditions. In contrast, Jabiri influences the second in building an integration and interconnection approach. This suggests that both figures support an integrative approach between Islamic and other scientific traditions.

The government has supported the development of this integrative approach in Islamic higher education institutions. The Ministry of Religious Affairs of the Republic of Indonesia has published specific guidelines on the implementation of this integration [37]. In the section based on the discourse of science integration, the guidebook explains the ideas of several Indonesian figures such as Kuntowijoyo, Mulyadhi Kartanegara, Imam Suprayogo, Azyumardi Azra, Armahedi Mahzar, Zainal Abidin Bagir, and Muhammad Amin Abdullah, including foreign figures such as Ian Barbour, Syed Naquib Alattas, Isma'il Raji al-Faruki, and Syed Hossein Nasr [38]. These Indonesian Islamic figures represent a variety of ideas about the integration of science. Key concepts such as the Islamization of science, the Islamic paradigm, the tree of knowledge, Islamic integralism, and integration-interconnection are the thoughts and products they have proposed in this discourse. Despite their various forms, they all support the integrative approach.

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[36] Kersten, "Islamic Post-Traditionalism: Postcolonial and Postmodern Religious Discourse in Indonesia."

[37] Kementerian Agama RI, *Pedoman Implementasi Integrasi Ilmu Di Perguruan Tinggi Keagamaan Islam (PTKI)* (Jakarta: Kementerian Agama RI, 2019).

[38] Kementerian Agama RI, *Pedoman Implementasi Integrasi Ilmu Di Perguruan Tinggi Keagamaan Islam (PTKI)*, 6–14.

The integrative character of Indonesian Islamic reasoning, including the *'irfānī* character it encompasses, indicates that the Islamic scholars in this country who Jabiri influenced did not adopt all of his ideas. Carool Kersten's study suggests that Ahmad Baso only absorbed the critical spirit towards tradition and the study of the history of epistemology from Jabiri. In contrast, Muhammad Amin Abdullah absorbed the epistemological frameworks of *burhānī*, *bayānī* and *'irfānī* to reformulate them into an integration-interconnection approach. In fact, Muhammad Amin Abdullah[39] explicitly mentions the danger of *burhānī* and *bayānī* reasoning without *'irfānī*. He stated:

"In the context of Islamic religious and social life, the convergence and union between *bayānī* and *burhānī* reasoning, if not navigated properly, can give rise to a religious Islamic perspective and attitude that tends to be rigid, harsh, and even lead to *karahiyatul ghayr*, *rafdh al-ghayr*, and even violence. On the other hand, the approach of *'irfānī* reasoning, which can place greater emphasis on the role of the conscience (*janib 'life*), if harnessed and developed properly, can soften social attitudes, improve human behavior and ethics, soften uncompromising attitudes in communication and social-religious relationship, and society."

Basically, *'irfānī* reasoning, according to Muhammad Amin Abdullah, has the benefits of softening the rigid and harsh character associated with *bayānī* and *burhānī* reasoning. In line with this, Mukhammad Zamzami et al.[40] elaborate on the importance of revitalizing the philosophies of Ibn Sina and al-Farabi, two key figures in Eastern Islam who become the source of excluded reason (*'aql mustaqīl*), according to Jabiri, as one of the responses to the problem of human happiness today. Khairul

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[39] Abdullah, *Multidisiplin, Interdisiplin, Dan Transdisiplin: Metode Studi Agama Dan Studi Islam Di Era Kontemporer*, 264.

[40] Mukhammad Zamzami et al., "Physical and Spiritual Dimensions of Happiness in the Thought of Al-Fārābī and Ibn Sīnā," *Teosofia: Indonesian Journal of Islamic Mysticism* 10, no. 2 (December 23, 2021): 229–248.

Nizam Bin Zainal Badri[41] also emphasizes the significance of Sufism in optimizing the development of human potential, especially in terms of higher levels of consciousness. These are just a few examples of studies in Indonesia that show the benefits of *'irfānī* reasoning, including Eastern Islamic traditions, for contemporary life, and such studies in line with many empirical and historical findings, such as in those works of Rangga S. M. Permana, Ahwan Fanani, Shella F. P. Utomo et al., Fuad Hasyim, Sharday Mosurinjohn et al., Leor Roseman et al., and Nuryanto et al.[42] In other words, in Indonesian Islamic reasoning, *'irfānī* reasoning is not a hindrance to the progress of civilization, which is what Jabiri claims, but it is beneficial for its advancement.

However, government support and the public figures for the integrative approach and *'irfānī* reasoning do not necessarily represent the views of all Islamic leaders in the country. For example, Salafism, one of the Islamic movements in Indonesia, has long been known for its rejection of Sufism[43]. Ibn Taimiyyah (w.

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[41] Khairul Nizam Bin Zainal Badri, "Sufism and Its Relationship with the Development of Human Potential," *Jurnal Ilmiah Iqra'* 15, no. 2 (December 26, 2021): 187–196.

[42] Rangga S. M. Permana, "Kabayan, Sang Trickster Sunda: Antara Humor Dan Kritik," *Kabuyutan* 2, no. 2 (2023): 105–114; Ahwan Fanani, "Ajaran Tarekat Syattariyyah Dalam Naskah Risālah Shattariyyah Gresik," *Walisongo Jurnal Penelitian Sosial Keagamaan* 20, no. 2 (2012): 347–370; Shella F. P. Utomo, Popy S. Aisyah, and Gilang T. Andika, "Efektifitas Terapi Qur'anic Healing Terhadap Halusinasi Pendengaran Pada Skizofrenia," *Jurnal Keperawatan Aisyiyah* 8, no. 1 (2021): 77–85; Fuad Hasyim, "From East to West: Carl W. Ernst's Insight Into Sufism's Impact on Islamic Studies in America," *Ijish (International Journal of Islamic Studies and Humanities)* 7, no. 1 (2024): 20–44; Sharday Mosurinjohn, Leor Roseman, and Manesh Girn, "Psychedelic-Induced Mystical Experiences: An Interdisciplinary Discussion and Critique," *Frontiers in Psychiatry* 14 (2023); Leor Roseman, David Nutt, and Robin Carhart-Harris, "Quality of Acute Psychedelic Experience Predicts Therapeutic Efficacy of Psilocybin for Treatment-Resistant Depression," *Frontiers in Pharmacology* 8 (2018); Nuryanto et al., "Technic and Mystics of Tukang Wangunan in Sundanese Traditional Houses in Indonesia (Case Study: Baduy Tribe Community-Banten)," *Civil Engineering and Architecture* 9, no. 2 (2021): 533–544.

[43] Denny Febriansyah and Dawoud Sudqi el-Alami, "Moderate Islam Vis-a-Vis Salafism in Indonesia: An Ideological Competition," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 29, no. 1 (May 20, 2021): 55–78; Noorhaidi Hasan, "Salafism in Indoensia: Transnational Islam, Violent Activism, and Cultural

1328), the most important figure in Salafism, considered the teachings of Sufis as heresy and originating from foreign religions or philosophies outside of Islam[44]. Some researchers, such as Mukhammad Zamzami[45], have successfully argued that Ibn Taymiyyah was not entirely opposed to Sufism but wanted to ensure that the true Sufism was in line with the Quran and hadith. This view still does not invalidate the clarity that Ibn Taimiyyah was very antipathetic to elements outside the Quran and hadith, mainly Greek, Persian, and Indian culture and philosophy. This antipathy is similar to Jabiri's stance, although their motivations may differ.

The Basic Framework of Neo-Sadra Integration

One of the schools of Islamic philosophy that has been influential in the discourse of philosophy and Islam in Indonesia is Neo-Sadra[46]. This philosophy also supports an integrative approach and *'irfānī* reasoning. This integrative character is found in Sadra's philosophy, which forms the basic foundation of Neo-Sadra. In the introduction to his book *al-Asfār*, Mulla Sadra states, "Begin, O my friends, before reading this book, by purifying yourself and all your desires, master the foundations of knowledge and philosophy well. Then ascend to its summit."[47].

Arqom Kuswanjono has studied a more precise formulation of Mulla Sadra's integrative epistemology[48]. According to him, Mulla

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Resistence," in *Routeldge Handbook of Contemporary Indonesia*, ed. Robert Hefner W. (London: Routeldge, 2018).

[44] Mukhammad Zamzami, "Rekonstruksi Pemikiran Dan Posisi Sufi-Antisufi Ibn Taymīyah," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 7, no. 1 (June 1, 2017): 30–63; Yunasril Ali, "Dualisme Pemikiran Sufistik Ibn Taymiyyah," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 4, no. 2 (December 1, 2014): 155–174.

[45] Zamzami, "Rekonstruksi Pemikiran Dan Posisi Sufi-Antisufi Ibn Taymīyah"; Ali, "Dualisme Pemikiran Sufistik Ibn Taymiyyah."

[46] Gama, "Studi Kritis Terhadap Teori Identitas Pikiran-Otak Mario Bunge: Perspektif Neo-Sadrian"; Aan Rukmana and Sahrul Mauludi, "Peta Falsafat Islam Di Indonesia," *Ilmu Ushuluddin* 2, no. 2 (July 2014): 143–162.

[47] Sadruddin Muhammad Shirazi, *Al-Hikmah al-Muta'āliyah Fī al-Asfār al-'Aqliyyah al-Arba'ah*, vol. 1 (Beirut: Dari al-Ihya al-Turath al-'Arabi, 2002), 38.

[48] Kuswanjono, "Argumen Filosofis Integrasi Ilmu dan Agama Perspektif Pemikiran Mullâ Sadrâ."

Sadra's epistemology accepts various channels of knowledge, including the five senses, reason, intuition, and revelation, which are synergistically used to attain truth. This epistemology is in harmony with the ontology and axiology within his philosophical system. Ontologically, Mulla Sadra perceives various branches of knowledge as interdependent in describing reality. Axiologically, all values, such as truth, goodness, beauty, and divinity, mutually evaluate one another. Arqom Kuswanjono calls this kind of systemic integration holistic integration.

This fundamental framework of Mulla Sadra's philosophy also applies to Neo-Sadra's philosophy because, at the macro level, they are not significantly different. Moreover, they share many similarities at the micro level as well.[49] In the context of our study here, the two shared micro-level aspects are the following six: First, reason as a non-physical substance. The second reason is a faculty of the soul, the soul that encompasses all its faculties. Fourth, the levels of human existence, the fundamentality and the gradation of existence; and sixth, knowledge by the presence and acquired knowledge.

Mulla Sadra and the leading proponents of Neo-Sadra claim that reason ('aql), also referred to as intellect, is a pure non-physical substance (jawhar mujarrad tāmm). In other words, it is a substance whose essence and actions are non-physical (jawhar mujarrad dhātan wa fi'lan)[50]. This claim is based on numerous burhānī rational arguments, such as the extension of three dimensions as properties of physical substances and not of the intellect, as well as various arguments regarding the non-physical nature of the soul (nafs)[51].

This claim does not imply a style of pure reason similar to Taha Abdurrahman's view, as previously explained. In the philosophy of Mulla Sadra and Neo-Sadra, the term reason is used

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[49] Kholid Al Walid, *Perjalanan Jiwa Menuju Akhirat: Filsafat Eskatologi Mulla Shadra* (Jakarta: Sadra Press, 2012); Cipta Bakti Gama, *Filsafat Jiwa: Dialektika Filsafat Islam Dan Filsafat Barat Kontemporer* (Malang: Pustaka Sophia, 2018).

[50] Muhammad Husayn Tabatabai, *Bidāyat Al-Hikmah* (Qum: Muassasah al-Ma'arfi al-Islamiyah, n.d.), 89.

[51] Hasan Hasan Zadeh Amuli, *Sarḥ 'Uyūn Fī Sharḥ al-'Uyūn* (Qum: Markaz Intisharat Daftar Tablighat Islami, 2000), 235–256.

in two contexts. The first context is reason as an independent non-physical substance. The other context is reason as a faculty of the soul. The reason, which Taha Abdurrahman sees as a function, primarily relates to reason as a faculty of the soul. On the other hand, Mulla Sadra and Neo-Sadra also view the soul as a unity with all its faculties (*al-nafs kull al-quwā*), such as the five senses, imagination, estimation, desire, anger, practical reason, and theoretical reason[52]. Thus, the concept of levels of reason in Islam, as understood by Taha Abdurrahman, such as abstract reason, guided reason, and supported reason, basically does not negate the view of reason as a non-physical substance and reason as a faculty of soul.

Furthermore, in Sadra and Neo-Sadra philosophy, the actual reality of everything is its existence, not the abstracted quiddity from which various concepts, definitions, and specific descriptions are derived[53]. This is the principle of fundamentality of existence (*asālat al-wujūd*). Man, for example, is a concept that has been variously defined or described as: rational animal, political animal, symbolic homo, and so on. These concepts, definitions, and descriptions of man are quiddities (*māhiyah*) that are abstracted from its existence. In reality, what is referred to as a man is a particular existence. In the philosophy of Sadra and Neo-Sadra, existence is seen as singular and graded—a principle known as the gradation of existence (*tashkīk al-wujūd*). Similarly, the existence of man is graded, starting from sensory man, imaginative man, conceptual man, rational man, and divine man[54].

Table 1. Basic Framework of Neo-Sadra Integration

Premises	Epistemological Implications
'Aql (reason/intellect/nous), in its first meaning, is a pure non-physical substance, essence, and action.	Knowledge based on detachment from physical limitations is needed. *'Irfān* provides this kind of knowledge.
'Aql (reason), in its second meaning, is a	Rational knowledge, like *burhān*,

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[52] Amuli, *Sarḫ 'Uyūn Fī Sharḫ al-'Uyūn*, 403–410.

[53] Muhammad Taqi Misbah Yazdi, *Al-Manhaj al-Jadīd Fī Ta'līm al-Falsafah*, vol. 1 (Beirut: Dar al-Ta'aruf li al-Matbu'at, 1990), 203–304, 317–340.

[54] Amuli, *Sarḫ 'Uyūn Fī Sharḫ al-'Uyūn*, 673–686.

quwwah (faculty/power/function) of the human soul.	only utilizes one of some other human soul faculties.
Soul encompasses all its faculties.	Integrated knowledge that encompasses all faculties of the human soul is needed.
Levels of human existence are gradated in these dimensions and orders: - Knowledge: from senses, imagination, estimation, reason, to nous. - Motivation: from terrestrial motivation (desire and anger) to celestial motivation (*fitrah*).	Knowledge about nous and celestial motivation is part of the very existence of human beings. '*Irfān* provides this kind of knowledge.
Reality is *wujūd* and gradated in its intensity and priority.	Knowledge about different levels of reality is needed. '*Irfān* provides knowledge about the most intense and prior reality.
Knowledge is divided into knowledge by presence and acquired knowledge.	Burhān provides a rich knowledge acquired, and '*irfān* provides the highest level of knowledge by presence.

The knowledge of the individual essence of something in the form of *draw*, which is produced by supported reason—according to Taha Abdurrahman's view—is explained in the philosophy of Sadra and Neo-Sadra as the knowledge by the presence (*'ilm al-huduri*) of an existence. Knowledge by presence is distinguished from acquired knowledge (*ilm al-husuli*) in terms of whether the essence of the known object is directly present in the subject or whether it is present through the medium of forms and conceptual representations. If it is directly present, it is called knowledge by presence, and if it is not, it is called acquired knowledge[55]. The path of *'irfān* is critical in this school of philosophy, among other reasons, to enable human knowledge of the most profound reality of all existence—including human beings—to be unveiled through knowledge by presence. This also serves as an apparent response to Jabiri, who overly exalts *burhānī* reasoning and discredit*'irfānī* reasoning.

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[55] Yazdi, *Al-Manhaj al-Jadīd Fī Taʻlīm al-Falsafah*, 1:157–182; Kholid Al Walid, "Husuli Dan Huduri Dalam Konteks Filsafat Hikmah Mutaʻaliyyah," *JURNAL YAQZHAN: Analisis Filsafat, Agama dan Kemanusiaan* 6, no. 2 (December 28, 2020): 163–175.

Returning to the issue of integration of science, aside from the macro-level models examined by Arqom Kuswanjono, in their contemporary development, Neo-Sadrian philosophers have presented models that are not entirely the same[56]. Hasan Zadeh Amuli, for instance, has written works in various fields of Islamic science and skillfully presents the views of philosophers, Sufis, the Quran, and hadith in a unified narrative. Other figures, such as Misbah Yazdi, adhere more strictly to the boundaries of academic disciplines. He generally writes in philosophy, Sufism, and Quranic Exegesis, focusing on the figures and discourses in their respective fields without narrative integration. In the middle of the two, we can see models like Tabatabai and Jawadi Amuli, who strongly adhere to disciplinary boundaries but still frequently integrate narratives across disciplines. Nevertheless, all Neo-Sadra philosophers unify *burhānī*, *'irfānī*, and *bayānī* reasoning. All of them are references in various fields of knowledge whether *burhānī*, *'irfānī*, or *bayānī*.[57] said, "*Qur'ān wa 'irfān wa burhān az ham judā'ī nadārand*" (Quran, *'irfān*, and *burhān* are inseparable from one another). The model of integration of these three modes of reasoning can continue to be developed within the Neo-Sadra framework[58], if the macro aspects and fundamental principles of Sadra's philosophy are maintained.

Neo-Sadra: Onto-epistemology, Integration, and Pluralism of Methods

Taha Abdurrahman's critique of the concept of rationality underlying Jabiri's antipathy toward *'irfānī* reasoning signals a fundamental issue in epistemology. Jabiri chose the path of geo-epistemology to uncover the subconscious within the Arab-Islamic tradition. However, Taha Abdurrahman proves that assumptions about rationality are more fundamental than geo-epistemology.

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[56] Mohammad Fana'i Eshkevari, *An Introduction to Contemporary Islamic Philosophy* (London: MIU Press, 2012).

[57] Hasan Hasan Zadeh Amuli, *Qur'ān Wa 'Irfān Wa Burhān Az Ham Judā'ī Nadārand* (Teheran: Mu'assasah Mutala'at wa Tahqiqat Farhanggi, 1991).

[58] Cipta Bakti Gama, "Ilmu Jiwa Falsafi-Qur'ani: Suatu Tawaran Disiplin Ilmu," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism* 8, no. 2 (December 14, 2022): 155–182.

Suppose Jabiri stands on the concept of rationality, as Taha Abdurrahman believes. In that case, likely, he will not be antipathetic toward the *'irfānī* reasoning so prevalent in Eastern-Islamic geo-epistemology. Based on the concept of supported reason (*'aql mu'ayyad*) formulated by Taha Abdurrahman, the essence of '*irfānī* attitude appears not as an escape from the harsh world, as Jabiri posits, but rather a deeper understanding of something through direct apprehension (*dhawq*) on the path of a servant's obedience to their Lord. This mode of understanding cannot be replaced by *burhānī* reasoning, which merely captures the abstract essences of things—referred to as abstract reason (*'aql mujarrad*) by Taha 'Abdurrahman. Furthermore, if Jabiri's notion of Western-Islamic *burhānī* is represented by figures Ibn Rushd in the Islamic world and Aristotle in ancient Greek, then such reasoning was heavily criticized in early modern Western thought with the advent of New Logic (Novum Organum) by Francis Bacon (d.1626). His primary critique of Aristotle's Logic (Organon) was its lack of emphasis on empirical experience or direct investigation of nature as a path to knowledge.[59] This point aligns with Taha Abdurrahman's criticism of abstract reason. The guided reason and supported reason that he formulates also emphasize the importance of knowledge acquired through action, or in other words, experience.

In Mulla Sadra's system of knowledge, as explored by Abdulhusayn Khasrupanah and Hasan Panahi Azad[60], onto epistemology is positioned as the foundation. This epistemology encompasses views on the essence of knowledge, its divisions, and its existence. As mentioned earlier, Mulla Sadra and Neo-Sadra see knowledge as divided into knowledge by presence and acquired knowledge. Similarly, Taha Abdurrahman sees knowledge as being achieved by abstract reason, guided reason, and supported reason. These two views underlie recognizing the reality of the objects of knowledge obtained through *irfānī* reasoning. From the

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[59] Elodie Cassan, "'A New Logic': Bacon's Novum Organum," *Perspectives on Science* 29, no. 3 (June 1, 2021): 255–274.

[60] Abdulhusayn Khasrupanah and Hasan Panahi Azad, *Neẓām Ma'Refat Shenāsī Ṣadrā'ī* (Teheran: Sazeman Intisharat Pazuheshgah Farhang wa Andisheh Islami, 2009), 39–190.

beginning, does Jabiri recognize that knowledge obtained through *'irfānī* reasoning is also a form of knowledge? He seems not to have provided an explicit answer to this question. Similarly, Mulla Sadra and Neo-Sadra view knowledge as existing within the human self/soul (*nafs*) in its various levels[61]. In this context, the path of *'irfān* is the path of knowledge by actualizing certain faculties of human beings—the Sufis often call them *rūh*, *sirr*, and *khafī*. Jabiri's cynical attitude towards such knowledge by labeling it as irrational (*lā 'aqlāniyyah*) and "excluded reason" (*'aql mustaqīl*), which he equates with magic and fairy tales, implies his rejection of the ontological status of objects known through this path. The question is: What is evidence that the ontological status of these objects is rejected? What is the basis of his rational argument? Unfortunately, Jabiri does not provide answers to these questions. Instead, he leaps into geo-epistemology and makes unwarranted axiological claims that the West is good and the East is bad. The genealogy of knowledge, spanning geographical contexts, does not prove the existence of an object of knowledge or its moral value. It merely shows where it originates from and how power relations play a role in its production.

In contemporary studies of consciousness with a scientific and philosophical approach, scholars have been open to exploring mystical experiences—like the experience at the peak of the Sufi journey—as a higher state of consciousness[62]. Unfortunately, such an open-minded attitude is not found in Jabiri's intellectual project. If he does not open himself to this door of knowledge and consciousness, how can he open himself to the truth of the prophet's experience when receiving revelation? Here, Jabiri's extreme burhanism is paradoxical with his belief in the truth of Islamic teachings.

The foundation of onto-epistemology is crucial to clarify when constructing a knowledge system, prior to geo-epistemology. Regarding the integration of science and *'irfānī* reasoning, the view

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[61] Khasrupanah and Azad, *Neẓām Ma'Refat Shenāsī Ṣadrā'ī*, 153–170; Amuli, *Sarẖ 'Uyūn Fī Sharẖ al-'Uyūn*, 673–686.

[62] Antti Revonsuo, *Consciousness: The Science of Subjectivity*, *Consciousness: The Science of Subjectivity*, 2009, 263–279.

on the levels of the existence of human beings as the locus of knowledge makes Mulla Hadi Sabzawari[63], a prominent figure in Sadra's philosophy, sees philosophy as the process of a human being becoming an intellectual reality that corresponds to external reality (*sayrūrat al-insān 'ālaman 'taqiyya muḍāhiyan li al-'ālam al-'aynī*). Suppose the scope of philosophy is expanded to encompass various forms of knowledge. In that case, the above perspective becomes broader: the process of knowing is the process of humans becoming an entity corresponding to all levels of reality. Previously, Mulla Sadra himself stated, "Philosophy is the process of perfecting the human soul through knowing the essence of various realities as they indeed are and the laws governing their existence, based on *burhānī* reasoning, not prejudices and blind faith *(istikmāl al-nafs al-insāniyyah, bi ma'rifat haqā'iq al-mawjūdāt 'alā mā hiya 'alayhā, wa al-hukm 'alā wujūdihā, taḥqīqan bi al-barāhīn, lā akhdhan bi al-dhann wa al-taqlīd)*[64]. The keywords here are the process of becoming human beings, the perfection of the human being, and various levels of reality.

Based on the Neo-Sadra vision, Cipta Bakti Gama[65] formulated a model of the integration of science called "The four-mirror approach," particularly in the context of Islamic psychopathology. This Neo-Sadra model of integration distinguishes between existential integration and narrative integration. Existential integration emphasizes the individual's quest for perfection, unifying the knowledge obtained by *burhān*, *bayān* (the Quran and hadith), *'irfān*, and *tajribah* (empirical sciences), even if these sciences are separate in their respective disciplines. In contrast, narrative integration involves bringing together narratives that are the products of various disciplines on related themes, such as multidisciplinary and interdisciplinary studies in today's terms. For Gama, existential integration is of utmost importance, while narrative integration is done according

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[63] Mulla Hadi Sabzawari, *Syarḥ Al-Manẓūmah*, vol. 2 (Teheran: Nashr Nab, 2001), 50.

[64] Shirazi, *Al-Hikmah al-Muta'āliyah Fī al-Asfār al-'Aqliyyah al-Arba'ah*, 1:49.

[65] Cipta Bakti Gama, *Fondasi Psikopatologi Islam: Inti Dan Ragam Dimensi Gangguan Jiwa Dalam Tinjauan Filsafat Dan Al-Qur'an* (Malang: Pustaka Sophia, 2019), 282–291.

to the needs of the academic community and its users[66]. This differs from some researchers' assumptions, such as those of Katimin et al.[67], who view science integration as imposing and not accommodating methodological pluralism. On the contrary, Neo-Sadra integration, as described above, stems from an appreciation of the diverse disciplines that have developed and the diversity of their fundamental assumptions, methods, and products. However, as Muhammad Amin Abdullah[68] once explained, the boundaries of these disciplines should be seen as permeable. It is assumptions like these that have given rise to post-disciplinary studies, multidisciplinary studies, and interdisciplinary studies[69]. If these fundamental assumptions are rejected, then narrative integration is rejected.

Neo-Sadra figures adopt diverse narrative integration approaches, even though they may not explicitly label it as such. For instance, Muhammad Husayn Tabatabai[70] a pioneer of Neo-Sadra philosophy maintains a strict separation between exegesis and philosophy. In his view, exegesis as an act of uncovering and explaining the meanings of Quranic verses can be achieved through the intratextual analysis of the Quran (*tafsīr al-Qur'ān bi al-Qur'ān*) once its linguistic aspects are clarified. According to him, the explanations found in hadith or from the prophet's companions and the early followers (*tabi'in*) are merely supplementary. Nevertheless, he does not refuse to include narratives of philosophy, sociology, or modern sciences in his exegesis work. However, he positions them as additional

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[66] Gama, *Fondasi Psikopatologi Islam: Inti Dan Ragam Dimensi Gangguan Jiwa Dalam Tinjauan Filsafat Dan Al-Qur'an*, 289–290.

[67] Katimin Katimin et al., "Toward Islamic Psychology: Understanding of Mental Illness from Qur'anic Verses," *AL QUDS : Jurnal Studi Alquran dan Hadis* 5, no. 1 (May 3, 2021): 203–228.

[68] M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (June 8, 2014): 175–203.

[69] Tomas Pernecky, ed., *Postdisciplinary Knowledge* (London: Routledge, 2020); Abdullah, *Multidisiplin, Interdisiplin, Dan Transdisiplin: Metode Studi Agama Dan Studi Islam Di Era Kontemporer*.

[70] Muhammad Husayn Tabatabai, *Al-Mīzān Fī Tafsīr al-Qur'ān*, vol. 1 (Beirut: Mu'assasah al-A'la li al-Matbu'at, 1997), 6–17.

discussions relevant to specific verses rather than as supporting evidence or refutations for a particular interpretation [71]. This character is similar to the exegesis narratives developed by other Neo-Sadra figures like Abdullah Jawadi Amuli and Muhammad Taqi Misbah Yazdi[72].

If we examine the works of Hasan Zadeh Amuli[73], who is also a significant figure in the philosophy of Neo-Sadra, we can see a more fluid narrative integration. In specific chapters, narratives from Quranic exegesis, hadith, philosophy, and empirical sciences can be presented simultaneously as long as they are all relevant and with commentary that shows awareness of the plurality of each discipline. Another unique aspect can be found in the figure of Misbah Yazdi, who rejects theoretical mysticism (*'irfān nazarī*) as a *burhānī* discipline but still accepts mysticism as a *nakli or bayānī* discipline in Jabiri's terms.[74] This means that the integration at the level of the detailed relation among the disciplines is not absolute but relative. Integration as a philosophical assumption, a macro vision of the knowledge system, and the existence of human beings is indeed absolute. However, at the micro level, narrative integration is relative and only sometimes necessary. In other words, we need narrative fragmentation at the micro level.

In the context of the integration of exegesis and philosophy within the themes of psychology, based on the Neo-Sadra Framework, Cipta Bakti Gama[75] shows various forms of narrative integration, namely pyramid, Venn diagram, and rhizomatic. These forms are dynamic and can be adapted to the needs of a research project, whether individual or collaborative. Once again, this kind of narrative integration may only sometimes be necessary, whatever form it takes. When narrative integration is

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[71] Tabatabai, *Al-Mīzān Fī Tafsīr al-Qur'ān*, 1:15–16.

[72] Abdullah Jawadi Amuli, *Tasnīm Fī Tafsīr Al-Qur'ān*, vol. 1 (Qum: Dar al-Isra, 2011); Muhammad Taqi Misbah Yazdi, *Ma'ārif-e Qur'ān (1-3): Khodā Shenāsī, Kayhān Shenāsī, Insān Shenāsī* (Qum: Mu'asseseh Amūzeshi wa Pazuheshi Imam Khomeini, 1997).

[73] Amuli, *Sarẖ 'Uyūn Fī Sharẖ al-'Uyūn*.

[74] Muhammad Taqi Misbah Yazdi, *Muẖāwalat Al-Baẖth Fī al-'Irfān al-Islāmī* (Beirut: Dar al-Ta'aruf li al-Matbu'at, n.d.).

[75] Gama, "ILMU JIWA FALSAFI BERBASIS AL-QUR'AN SEBAGAI SUATU DISIPLIN ILMU."

not chosen, we revert to the fragmentation of disciplines and methodological pluralism.

The leading figures of Neo-Sadra share a macro vision of knowledge integration involving *bayān*, *'irfān*, and *burhān*. In other words, the macro fragmentation of these three, such as Jabiri's burhanism, is aligned with Neo-Sadra. Similarly, a scientism that accepts only empirical-rationalistic science[76] and once dominated by the academic world, is different from the above macro vision. This is like Ibn Taimiyyah's Salafism, which only accepts explicit reason (*'aql sarīh)* and rejects logic altogether[77] Such a view can be referred to as macro knowledge fragmentism.

Furthermore, the proponents of Neo-Sadra share a commitment to the structural and territorial aspects of the disciplines. Such commitment is a continuation of the tradition of logic, which views the structure of disciplines in terms of their main subjects, issues, foundations, objectives, and methods[78]. This commitment also reflects an appreciation for the diversity of methods and knowledge products, which is essential to methodological pluralism[79]. Likewise, this commitment maintains depth and specialization within the culture of knowledge. However, it should be noted that this commitment is approached moderately, not to extremes. Therefore, Neo-Sadra figures accept certain forms of narrative integration.

Fundamentally, in the Neo-Sadra system of knowledge, the unity of the macro vision of integrative knowledge, the dynamics of narrative integration and fragmentation at the micro level, and

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[76] Mario Bunge, *Evaluating Philosophies* (Dordrecht: Springer, 2012), https://doi.org/10.1007/978-94-007-4408-0.

[77] Carl Sharif El-Tobgui, *Ibn Taymiyya on Reason and Revelation* (Leiden: Brill, 2020), 132–176; Wael B. Hallaq, *Ibn Taimiyya against The Greek Logicians* (Oxford: Clarendon Press, 1993).

[78] Gama, "ILMU JIWA FALSAFI BERBASIS AL-QUR'AN SEBAGAI SUATU DISIPLIN ILMU."

[79] Wenceslao J. Gonzalez, ed., *Methodological Prospects for Scientific Research: From Pragmatism to Pluralism* (Switzerland: Springer Nature, 2020); Sheila C. Dow, "Methodological Pluralism and Pluralism of Method," in *Foundations for New Economic Thinking: A Collection of Essays*, ed. Sheila C. Dow (London: Palgrave Macmillan UK, 2012), 129–139, accessed August 26, 2023, https://doi.org/10.1057/9781137000729_8.

commitment to the boundaries, territories, and specialization of disciplines, with existential integration at its core, all built upon clear onto-epistemological principles. This system of knowledge is embodied by the figures who become philosophers, Sufis, and, at the same time, Quranic scholars.

Conclusion

The strong influence of Jabiri on the discourse of Islamic reasoning in Indonesia is evident not to be supported by a fragmented geo-epistemological framework or an antipathy towards *'irfānī* reasoning. This framework and attitude would have difficulty adapting to the profoundly rooted character of *'irfānī* reasoning in this country and the recent trend towards integrating science. Moreover, Jabiri's fragmented geo-epistemological approach has also proven inconsistent with the holistic vision he aspired to, resulting in a selective stance, a failure to appreciate the diverse cultural aspects of Eastern Islam, and being trapped in shallow assumptions about rationality. In contrast, in Indonesia, *'irfānī* reasoning is seen as capable of complementing the shortcomings of *burhānī* and *bayānī* reasoning, such as by flexing their rigidity. On the other hand, Neo-Sadra's philosophy is compatible with the integrative and *'irfānī* character within Indonesian Islamic reasoning. Various models of Neo-Sadra philosophy can also be an alternative foundation in developing Islamic reasoning that is rational, critical, integrative, flexible, and touches the most profound dimensions of humanity.

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